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3. That in fixing the wages of manual workers above apprentice grade no wage be made lower than the ascertained cost of this standard.

4. That at least once in five years a new investigation be made with a view of modifying the standard so that it will conform to any changes which may have taken place in the living standards of workingmen's families.

5. That standards of living similar in general outline to the one herein suggested for manual workers be devised for other occupational groups to serve as a basis for adjusting the rates of compensation applying to these groups.

These recommendations differ from the usual method of measuring a fair wage in that complete recognition is given to changing living standards.

CLYDE L. KING.

University of Pennsylvania.

The Anatomy of Society. By GILBERT CANNAN. (New York: E. P. Dutton and Company. 1919. Pp. 216.)

"Humanity has a will backed by the creative will which animates the universe"—this sentence gives the clue to the author's social philosophy and scheme for social reorganization, and reminds us strongly of Comte and Ward, though without the logic of either. The first chapter on "Definitions" would have been stronger if he had stopped to define some terms and phrases which he uses later in the book. This would have made clearer his meaning when he contrasts work with drudgery, vision with law, nature with human life, organization with structure, the democracy of patriarchalism and economic power with the democracy of humanity. It might, too, have made unnecessary the statement that "an excess of goodness is as enervating to human life as a monotony of sunlight."

Authority, he holds, "lies in the social contract by which the individual acknowledges his social relationship in return for the advantages that can be won for humanity." Marriage is looked upon as essentially a contract to be dissolved as any other contract—especially when it fails to be creative of spiritual values. Women are considered to be especially qualified for citizenship in this reconstruction period as they are nearer to the spirit of humanity and less bound by customs, traditions and the "structure of finance"—the curse of modern European civilization.

The chapter on "Social Structure" seems to have given the title to the book, but the "structure" is not set forth clearly. The key to the chapter seems to be this sentence: "In the social structure the pendulum is public opinion, which, when the authority of the democracy of the artists and scientists is established—as it can be done by education—should swing so freely and with such momentum as to defy manipulation." One cannot get far in social science by building on figures of speech.

The author is a radical idealist, a humanitarian, an artist-novelist, but he is neither a sociologist, a psychologist nor a logician. The book, therefore, which is ostensibly a sociological treatise, is a keen disappointment.

L. M. BRISTOL.

University of West Virginia.

The Ethics of Coöperation. By JAMES H. TUFTS. (Boston: Houghton Mifflin Company. 1918. Pp. 73.)

The term "coöperation" in this monograph is used in its general derivative sense to connote associated action. Coöperation in this sense is contrasted with social organization characterized by dominance or by competition. "Dominance implies inequality, direction and obedience, coöperation implies some sort of equality, some mutual relation." Coöperation involves "contacts of mutual sympathy rather than of pride-humility, condescension-servility." The three above types of social organization are contrasted with reference to their provision for liberty, power and justice. Coöperation is stated to have as working principles "common purpose and common good," but the looseness of this definition is felt when the author describes as "coöperation" the relations of producer and consumer, employer and laborer.

The essay is deductive throughout except for a very brief historical statement. Though it is well written and at times epigrammatic, one feels that a more valuable contribution could have been made by a more specific use of the term "coöperation" and by analysis of the values of existing coöperative practices in the industrial field. No mention is made of the movement for economic coöperation among consumers or producers, or of the moral values of the diffused responsibility, the habits of mutual service and the philosophy of self-help through service which this movement cultivates.

JAMES FORD.

Harvard University.